

COBBETT'S WEEKLY POLITICAL REGISTER.

LONDON, SATURDAY, JANUARY 22, 1820. [646]

A PLAN

FOR THE PROMOTING OF SOBRIETY
AND FRUGALITY, AND AN ABHOR-
RENCE OF GAMING.

TO THE LADIES,

*Who were present at the Meeting held
at the Crown and Anchor Tavern,
in the Strand, on Monday, December
13, 1819.*

London, 17th January, 1820.

RESPECTED COUNTRYWOMEN,

I now proceed to perform the task,
which you, on the day above men-
tioned, did me the honour to commit
to my hands. The situation of the
country is, if we make the best of it,
miserable in the extreme; but, if we
use no effort to mitigate the misery,
the consequences must necessarily be
most deplorable.

The Prime Minister has lately dis-
covered that Government can do very
little indeed, in the causing of good
or evil to a people. In order to en-
force this sentiment, he cited two lines
from a very pretty poem; and which
lines say: "of all the evils which
mankind endure, how few are those
which governments can cause or
cure." That this doctrine is wholly

false, the experience of every nation
in the world affords most abundant
proofs. Every one must know that if
it were not for the heavy burthen of
taxes, which now exists in this coun-
try, the nation would be flourishing;
the corn of other countries might be
brought in, in seasons of scarcity;
and that our manufactures, owing to
the low price at which they might be
made, if the taxes did not exist, would
find a market in every country in the
world. What, then, has caused these
taxes. An enormous debt; an enor-
mous standing army in time of peace;
a list of enormous sinecures, places,
and grants. And who caused the
debt, the army and the sinecures?
The Government caused them. Thus,
then, a government can cause evils.
And, cannot the Government cure
the evils; cannot they reduce the
taxes? They can pass laws to pro-
tect the Bank of England against
paying their notes in specie, though
the law, under which the notes were
issued compelled the Bank to pay in
specie. The Government could pass
a law, authorizing a secretary of state
to shut up in a dungeon, any man
that he pleased, and to keep him there
as long as he pleased, without prefer-

ing any charge against him. The Government can make a law to banish men for writing, printing, or publishing any thing, which a special jury may think to have a *TENDENCY* to bring either House of Parliament into *contempt*! Surely, then, such a government has power to *take off* a considerable part, at least, of the taxes which it has laid on! Surely it has powers to do this as well as to do the things which I have above mentioned, and the list of which things, if they were all enumerated, would fill a volume of no contemptible size.

If, indeed, Government were so very inefficient a thing as the Prime Minister is said to have represented it to be: if it can do so little good: if its power of causing or of curing evils be so very limited, we might ask why we ever heard such a boasting about the *excellence* of this same Government of ours; and, with still more eagerness, might we ask why Government is made to *cost us so much*! However, the truth is, that nations are happy or miserable in proportion as their governments are good or bad, wise or foolish.

Nevertheless, there is always something to be done by the People, themselves; and it is upon the subject of a part, at least, of that which it is the People's duty to take care of, that I have now the honour to address you.

The virtues of sobriety and frugality, and the vices of gaming, are acknowledged by us all. We all say that these virtues ought to be practised, and we all profess to abhor the vices incident to gaming; but it is in the performance in which we too generally fail. It is so much more easy to talk about the thing than to do it, that we are very apt to perform the talking part every day, during our lives, and to put off the doing part 'till we drop into our graves. Yet there only wants a *beginning* in the performance. It is the want of resolution to *begin* that prevents the good; for if once we begin, we find the path so pleasant that we never turn aside from it. A sober man; a man that never feels the effects of intoxication; a man that knows that he shall always be sober; a man that dismisses, wholly and entirely, the use of strong drink of every kind; such a man feels, within himself, that he has one thing belonging to him, at any rate, that makes him a being superior to the common mass of mankind. And the woman who can lessen the quantity of her wants; who can subdue the hankerings of a vitiated taste; who can resort to simple and unexpensive diet and drink; who can see, with content, others indulge themselves in frivolous enjoyments unnecessary to her; such a woman, at once, feels her superiority; her mind is en-

larged and elevated; from being an object of love only, she becomes an object of respect as well as of love; and, my female friends, recollect that respect is by far the most durable of the two.

As your power over the men is far greater than their power over you; as it always has been thus; always must be thus, and always ought to be thus, I shall begin by proposing to you, the adoption of those measures, which I think you ought to adopt at this time: because, as a means of persuasion, example is ten thousand times more powerful than precept. An expression of your desires, may do much; but your example will do a great deal more. A wife may, in some cases, urge her husband on to the adoption of frugal habits; but she will not fail once out of a thousand times, if she put herself foremost, and show him the way.

That which I have to recommend has nothing in it of stinginess or of a discontinuance of hospitality. I despise that sort of virtue (if it ought to be so called) which assumes the garb of niggardliness in house-keeping, meanness in dress, and sadness of countenance. I am for that species of frugality which produces plenty, neatness, and even gayness, in dress, and never-ceasing cheerfulness. The flax, the cotton plant, and the silk-worm, seem to have been created for

the purpose of decorating the persons of women; and the man is little better than a beast, who does not value the manufacturing arts chiefly because they contribute to that decoration. And, as to sadness of countenance and starchedness of manner, they have been invented by hypocrites. Give me the smiling virtues; the laughing virtues; and let those whose God is Mammon, and those who expect to purchase happiness hereafter, by an affectation of unworthiness to live, let such men keep to themselves the enjoyment of the virtues which never smile, but which present themselves to you as the harbingers of approaching death.

It is not, therefore, against real pleasures, against gaiety, against mirth, against a life of cheerfulness and of plenty, that I write; but against mere waste; against the throwing away of that which would make life gay and cheerful; against the purchasing of disease and misery with that which might be employed to purchase pleasure, ease, and gaiety. Forty shillings absolutely thrown away upon coffee and tea, if expended upon an article of female dress, would afford pleasures of long duration. Forty shillings squandered upon beer or spirits would half cloath a labouring man from head to foot. The very pence, which are worse than thrown

away upon tobacco and snuff, would, if expended upon articles of dress, make a considerable difference in the appearance of a labouring family. Are not those things, then, worthy of the consideration of our countrywomen? Ought not every mother seriously to reflect upon these things, and can she say that she has done her *duty* until she has set her husband an example, and made their joint example an example to their children.

What would any mother give, who has half a dozen sons and daughters; what would she give when her sons are ten years of age; what would she give, or rather, what would she not give, which she has it in her power to give, if she could have a *certainly* that those sons would *always be sober during their whole lives*? How many uneasy hours has she; how many sighs involuntarily escape her while she is looking at her sons, when the thought comes athwart her mind that they may possibly be drunkards! Yet, she can, if she will, have a *certainly* that this evil will never happen to her offspring; unless, in the singularly unhappy circumstance of her being wedded to a man on whose obdurate mind neither precept nor example, even when employed by the mother of his children, is capable of producing any effect.

Nature does something: men are born with different degrees of capacity and of passion. But, there is no man who is by nature, a drunkard; nay, there is no man who is not, by nature, sober. Strong drink, of whatever sort, is hateful to the natural appetite. Children, and young people, when they *first* taste it, discover all the marks of strong dislike. The Indians, in America, when they first taste it, call it fire water, and spit it out in great haste and think that the small quantities which they have swallowed are gone down to burn them to death. But, the Indians become, in time, as fond or fonder of it than those who furnish them with it; and, when drunk, they exhibit themselves in a way, and they commit acts the most odious that can be imagined. To introduce the use of spirits amongst these sober people was an act more worthy of missionaries from the devil, than of missionaries to propagate the christian religion. I saw a drunken Indian once set his own child upon the stump of a tree and shoot it dead. The man was hanged; but what then ought to have been the punishment of the wretches who first introduced the use of spirits amongst this people, who are naturally so sober, and so kind to their offspring?

Yet, it appears to me that we, who know so well, the consequences of

drunkenness; who have constantly before our eyes such numerous proofs of its fatal effects; it appears to me that we are still more criminal than the wretches who introduced ardent spirits amongst the Indians, if we do not abstain from every thing that can possibly tend to the making of our own children drunkards. It is probable that much more than half the crimes which bring men to an untimely end, are the fruit of the use of strong drink. This will be denied by hardly any body; and yet, we see numerous fathers and mothers, not only doing nothing to prevent their children becoming drunkards; but doing every thing in their power to overcome their natural dislike of strong drink. When I see a mother giving the child a little drop; and even coaxing it to swallow the accursed thing; it is not for me to say what I would do, if I had the power and the right; but I can safely say that such a woman, if she had a place in my esteem before, ceases, from that moment, to have it. I have observed, throughout my whole life, that the best mothers; those who are most ardently attached to their children, are those who never think of giving them any thing to vitiate their appetites. A child ought to have strong drink presented to it, no more than it ought to have poison presented to it. Perhaps the act of presenting the poi-

son would be the least criminal of the two; seeing that that could only put an end to life, while the former lays the foundation of a life of ruin, misery and disgrace. Drinking is the parent of improvidence, of incapacity to labour, of poverty, of diseases of all sorts, of feebleness of body and feebleness of mind, and, at last, of a departure from life regretted not even by friends, parents and brethren. When a mother who has actually taught her son to drink, sees him lead this life, and come to this death, what remorse ought she not to feel. It is she, in fact, who is the criminal and not the unfortunate son, who has been the object of her seduction. Let her not blame his boosing companions. He never would have known them if it had not been for her. On her head, and on her head alone, lies the whole of the sin of causing his sufferings and his destruction.

I hope that you will excuse the earnestness of my language upon this subject; and I beseech you not to believe that sins of this sort are to be wiped off by a regular attendance at a Church or at a Meeting-house. True piety consists in the due discharge of our duties towards the whole community of which we make a part, and especially of our duty towards our own flesh and blood. Husbands and wives contract an obligation with re-

gard to their children, much stronger than that which they contract with regard to one another. In the last case, the bond is artificial; it is built upon the injunctions of law made by man. But the obligation with regard to children, and especially on the side of the mother, is an obligation imposed by nature herself. Therefore it is that a cruel mother is looked upon, and justly looked upon, as the most despicable creature upon earth. And, I should like to know what act of cruelty can possibly be so great, and so completely past all forgiveness as the teaching of her child to become a drunkard? Those mothers who voluntarily drive their children from their own breast to the breast of a hireling, are wicked and despicable enough; but those who set deliberately to work to deprive them of the chance of health and happiness appear to me to be guilty of an act of which there is hardly a parallel in the catalogue of human crimes.

Drive, then, let me beseech you, the accursed beverage from your dwellings. Let your children never even see it; and, if possible, not hear of it. Yet, in order to effect this; in order to render your powers of persuasion effectual, you must add the force of example in your own department. There are few men so completely brutal as to be beyond the

force of both precept and example. And the example which I am about to propose for you to give, demands not the smallest sacrifice at your hands, while it presents you with the greatest advantages.

To discontinue the use of coffee and tea is to discontinue, in fact, the use of two articles neither of which contains any thing of any one single use to the human frame, and both of which have a tendency to debilitate that frame and also to destroy its beauty. Coffee and tea, if taken strong, produce a shaking of the nerves and a want of sleep. There are some persons so strong of constitution as to be able to take these things without any immediately injurious effect; but we all know from experience, that they cannot be taken in a strong state without very sensibly affecting our nerves; without producing heart-burn; and without, if taken in the evening, producing restless nights. It is agreed, on all hands, that they afford no nourishment to the human frame; and, therefore, the abstaining from the use of them, can be no possible hardship to any person whatever; while the cost of them (and especially when we consider the application of the money) is a most weighty objection to their use.

Persons who live principally within

doors, and all children, require, morning and evening, something light, in the way of nourishment, and a part of this nourishment consists of something in a liquid state. The materials which I have to recommend, are Roasted Wheat, to supply the place of coffee.

Agrimony,	} Singly, or any two, three, four, or all, mixed, which will make excellent tea, and may be had at any of the herb shops in London, at one penny a bunch; a bunch being sufficient to last for a week.
Sage,	
Mint,	
Balm,	
Ground Ivy,	

A very intelligent and public spirited correspondent, tells me, that the mixture of herbs which he finds most generally liked, and which he has long used himself, is as follows: three bunches of Agrimony, two of Mint, and one of Balm, cut up small, all mixed, and put into a paper bag ready for use. In the mixture, or in the use of these herbs singly, people will be directed by their taste; because tastes differ very much. It should be observed, that milk should always be *boiled*, before it be used. Milk is somewhat of the nature of meat. It comes from an animal; and ought to be cooked before it be taken as food for human beings. The boiling of it, even for young pigs, adds greatly to its nutritious effects. The

hard and woody parts of the herbs, particularly of the agrimony and sage, should be left out, as they tend to give the tea a bitter taste.

Before I proceed further to speak of the manner of obtaining these herbs, I will speak more particularly than I have hitherto done of the *roasted wheat*, beginning by repeating what I have said upon this subject, in a late Register. I have substituted, in the stead of coffee, roasted wheat; and I positively assert, that it would be impossible for me to distinguish the beverage made from the wheat, from that made with coffee, except that the former has a rather milder and pleasanter taste than the latter. Same colour when ground; same smell, as nearly as possible; and I verily believe that if sold ground, in a shop, not one person out of ten thousand, would be able to distinguish the one from the other, unless he had both before him at the same moment. The fact is that the coffee is a bean; a split bean, and that, too, of a very coarse and unnutritive quality; while the wheat is, as we well know, a most nutritious grain. This is a matter of so much importance to Females, that I hope you will excuse me if I enter into some detail as to the method of preparing this article; which, as you will presently see, may be prepared, in every family in England, Scotland

and Ireland, without the smallest inconvenience. A common iron pot is what we make use for the roasting of the wheat. The pot, first being made very clean, is to be put over a slow fire. When it gets pretty well heated, put in the wheat, not being more than a sixth part of the pot full. From the moment the wheat is put in, keep *stirring it constantly and quickly*, until it become as dark coloured as roasted coffee. Then take it out, put it by, grind it and use it in the same manner as coffee. As to *clearing* the wheat coffee; the means are precisely the same as those used for clearing the foreign coffee. Some persons put something into the boiling coffee, in order to clear it. But the best way is this: make a flannel bag, which, when full, is in the shape of a sugar loaf turned upside-down. Let this bag, at the open end, be sewed round a bit of wire, in a circular form. Put the bag, hanging down, into the coffee pot or mug, and the wire rim will keep it suspended. Put the coffee into the bag. Then pour *boiling water* upon the coffee, until you have as much as you want to drink. The flannel bag will keep back all the coffee grounds, and you will have the coffee fine and clear. You may set it over the fire again to keep it hot. The wheat, at the present price, seven shillings and six-

pence a bushel, costs *one penny half-penny a pound*. It loses a fourth part of its weight in roasting, which brings it to *two-pence a pound*, while the most nauseous and villainous Coffee that can be bought in retail, costs about *three shillings a pound*.

It may be inconvenient for persons in the metropolis *to obtain the wheat*. For a time, this inconvenience may exist; but, in large towns, we shall soon see shops opened for the selling of wheat in small quantities; and, in that case, the raw wheat, sold by the pound, might probably, and, indeed, it certainly would be, something dearer than wheat, when sold at market, by the Farmers. In country places there can be no difficulty, because small quantities of wheat are every where to be had. A few neighbours may join together and purchase a bushel or two; and those who possess the wheat are always ready to sell. The best wheat, is for this, as well as for every other purpose, the best, and, in the end, the cheapest.

I have now used this beverage myself for more than a month, every morning. I make use of three fourths of the wheat coffee and one fourth boiled milk, with brown sugar; and it appears to me that, as to substance, it is about half way between coffee and chocolate; the coffee having no nutritive quality at all in it, and the

chocolate, if made good, being about twice as rich as the wheat coffee; and, indeed, chocolate, if taken for breakfast, by persons who do not take strong exercise, is too gross and produces a sort of stupifying effect, as any body may experience, whose occupation requires exercise of the memory or of the thoughts.

I have had made to me, since the meeting at the Crown and Anchor, a great number of communications upon this interesting subject of abstaining from the use of heavily taxed articles. These communications have contained repeated statements of the bad effects of coffee. The writers all agree that it produces *griping*; and, I believe, that if used strong, it will have that effect upon every human being. This fact shows that it was bad in its nature; for this is the way in which all poisons operate, in the first instance; and, I have not the smallest doubt that coffee might be taken in such a degree of strength, as for a quart of the liquor actually to kill, in a few hours, the stoutest man. We do not perceive the evil effects of it, to any thing like their full extent; we do not actually see those evil effects, because we swallow the poison in small doses, and at a distance of time between each; but the thing being bad in itself, must necessarily go on wearing away the constitution. The

coffee is a *bean*; and beans, of every sort, are unwholesome to the human frame, in whatever stage of their growth they are eaten. I remember a farmer at a village called TILFORD, in SURREY, who, when I was a little boy, killed himself by making a heavy meal upon *broad, or Windsor beans*. The fact has always remained in my mind; because I have so frequently had to cite it as a motive for dissuading my friends, and particularly my own family, from a liberal use of that vegetable. In the year 1812, a man at Botley, whose name was PALMER, killed himself by eating kidney beans, at my sheep-shearing. They were dried beans, and had been cooked in the manner that the French cook them. Beans taken in large quantities, when the animal is hungry, will very frequently kill horses, horn cattle, and even hogs. I had a sow, with a large litter of pigs, which had been driven in the morning from the place where I bought her, and which arrived very hungry and empty. A careless fellow tossed her down a gallon or two of beans; and she was dead before the next morning, though I had given five guineas for her and her pigs not twenty hours before.

The coffee fruit partakes very much of the nature of a kidney bean. I am speaking here of the kidney bean *seed*, and not of the *pod*, which we eat

green, and which has no harm in it ; but the seed is very dangerous, if eaten in large quantities. In France, they are called, in way of derision, *des Bourres Coquin* ; which means *Beggar Stuffers*, because the word *bourrer* means to *cram*, to *ram home*, to *stuff out*, or to *blow out*. And the effect of this vegetable is to produce wind in the stomach, and thus to blow out the poor creatures sides. Coffee appears to me to produce precisely in the degree in which it is taken, similar effects ; and, therefore, it must be injurious to the constitution, while it cannot possibly have any nourishment in it. A pig will eat of any thing that is nutritious, from a rump steak down to grass ; but pigs will no more touch the seed of kidney beans, than they will touch a stone or a bit of iron. Their scent is so fine that they are able to discover whether a walnut has a sound kernel in it or not, even while the outside green husk covers the shell. Wonderful as this may seem, it is a fact which I and my son James have ascertained beyond all dispute. Present a thing to a pig, and, if there be any nutritious quality in it, and it be hungry, it will instantly fall to. Now, I have tried these sagacious tasters with raw coffee, with roasted coffee, and with coffee ground and boiled. I have tried them with tea leaves ; with a mess of

tea, and with tea thrown down to them in its raw state ; and upon no occasion, have I ever found a pig that would not turn from any of these materials with disdain.

The wheat, on the contrary, we all of us know to be nutritious. Bread is very justly called the staff of life. It is the natural food of all mankind. And wheat coffee is bread taken in a liquid state. I need not have done it, but I tried some little pigs with a parcel of the grounds of wheat coffee, and they devoured them in a moment.

It is said, and perhaps truly, that a cu of strong coffee taken after dinner, *helps digestion*. That is to say, people make themselves ill by over-eating, and then they want a species of medicine ; a powerful drug to help them off with the load. I dined once with four Monks and a Parish Priest, in France ; and, though the Church has always been famous for gormandizers, these gentlemen surpassed, in stuffing, any thing of which I had ever had an idea. They eat 'till they were actually in a state of inability to move about ; and I remember that while they were drinking their coffee, one of them observed that the discovery of that beverage was a most fortunate event for the Church, for that, he should have been underground many years ago, from indigestion, if it had not been for the use

of coffee after dinner. But we, at this time, especially, have no need of coffee to remove the effects of heavy meals. At best, then, coffee is of no use, but as a drug; any more than mercury and barks are. These drugs are sometimes of great use; but what should we think of the person who should propose to us to take mercury or barks for breakfast?

Coffee produces, if taken late in the evening, great restlessness; dreaming; and head aches in the morning. If taken in the morning, it causes a trembling in the nerves. All this must weaken the human frame; must go on, little by little, undermining the constitution; and must necessarily tend to the shortening of life.

As to tea, its effects are very much like those of the coffee. Both of them are *astringent*: they both produce costiveness: they are both great dilapidators of the complexion: and both of them, if taken strong, produce griping, heart-burn, restlessness, short-lived heat upon the cheek, and a shaking of the nerves. Both of them are great friends to the Apothecaries and Physicians, who do not get rich by those who have real ailments, really dangerous disorders, so much as by those who do not know what is the matter of them, and whose stomachs are worn out by the racking

effects of these drugs, until they are unable to sustain the exercise of the digesting powers necessary to enable them to take a sufficient quantity of nutritious matter.

I myself have very seldom taken either of these drugs for many years. I have, however, sometimes done it. The dislike to appear singular; and, more especially the dislike to appear, by one's own conduct, to disapprove of the practices of those whom we respect and love: motives of this sort have led me, sometimes, to use tea and coffee, contrary both to my taste and to the dictates of my reason. I have been cautious, as to the degree of strength; but it has happened to me twenty times, perhaps, in my life, to drink strong tea or coffee of a morning, and in every such case, my hand has quivered like the hand of an overnight sot, though, at other times, it has no more shake in it, when I hold it out, than there is in a piece of wood. When I have so offended in the evening, I have been always sure to have little or no sleep; and I have several times, even at the age of twenty-five, risen in the morning without having had one moment's sleep. Can these things be good for the human frame then? Must they not necessarily be injurious to both the body and the mind? If they have such an effect upon me, who have a

constitution amongst the strongest that God, in his bounty, ever gave to man; a constitution which has enabled me to experience not the smallest inconvenience from being wet to my skin for many hours together, and suffering my clothes to dry upon my back; a constitution that makes me feel no change in passing from one climate to another; that enables me to sleep upon a board as sound as upon a feather bed; if these drugs have such an effect upon such a frame, what must they necessarily have upon the frames of those who are comparatively feeble and tender. In the height of summer, in America, when the thermometer has stood at ninety-eight degrees, I have gone, in my shirt and trowsers, and stood under the drip of the house while a thunder shower sent down the water upon me, by hogsheads. I called it a *shower bath*. The perspiration was washed away, by the rain from the clouds. This I have repeatedly done; and it never gave me the slightest cold. I once, being wet to the skin, my shirt being as wet as if it had been dipped in water and taken out and wringed, went to bed with the shirt on and slept as sound as I ever did in my life. In the Northern parts of America, I used to sally forth in *snow shoes*, along the rivers and into the woods, many and many times when nobody

else durst shew out their noses for fear of being frost bitten. Scores of times, my comrades have been astonished to see me come back alive. When others carried blankets to wrap themselves up in the woods, I never carried any. I have, above five hundred times, slept all night upon the bare ground, with my hat for a pillow; and I never caught cold in any such adventure in my life. Others were always catching colds, getting *pleurisies*, or other disorders, and, very often, their deaths. It used to be a saying amongst them that COBBETT was made of iron. But the fact was they drank coffee, tea and grog; and I drank nothing but water and the milk of a goat which I kept, at that time, and which used to be called my brewer. I mention these things, in order to convince the reader of the powerfully injurious effects of coffee and tea; for, if a frame like mine can be shaken by the drinking of strong coffee and tea, what effect must these materials have when working upon the frames of delicate children, and especially upon the frames of females in general, to whom nature has denied that strength which she has given to men?

I am particularly anxious to impress upon the minds of females a conviction of the dangerous tendency of the use of tea and coffee; they cannot

beer, cider or any other strong
 drink in the morning; and, indeed,
 males of amiable character, have
 a habit, a distaste for such things.
 They stand in need of something
 light, warm, and liquid in its state,
 morning and evening. It is habit only
 which has led to the use of tea and
 coffee. The taste of these things is
 naturally bad. The natural taste of
 the human kind rejects them. We are
 compelled to qualify them with sugar
 and with milk in order to make them
 palatable to the palate. The use of
 them has been fraudulently obtruded
 upon us during the dormant state of
 our reason. Let our reason awake
 again, resume its sway and shake off
 the intruders.

When we consider how very large
 a portion of our pleasures during life
 we owe to the female sex; when we
 consider that, after all, it is to them
 that man is to look for his happiness
 and his misery; when we consider that
 if they were withdrawn, the world,
 and all else that it contains, would be
 irksome to us that we should be
 altogether careless about life or death;
 when we consider these things, which
 every man will acknowledge to be
 true, how anxious ought we to be to
 select nothing within our power
 which is likely to tend to the happi-
 ness of that sex; and particularly to
 the preservation of their beauty and

their health. For, though sentiment-
 mongers will read us some very pret-
 ty lectures about the loveliness of the
 hearts and the minds of females, this
 loveliness is, generally, very difficult
 to be discovered through a sickly
 countenance and a feeble and sluggish
 frame. Cupid has numerous unac-
 countable tricks and caprices; but, I
 believe, he has seldom taken up his
 abode amongst powders and pills, and
 phials and gallipots. True female wit,
 fortitude, zeal, courage, and devoted-
 ness, are most enchantingly amiable;
 but, how are they to exist in company
 with a languid countenance and an
 enervated frame? If a disordered
 stomach produces an aching in the
 head: if an overnight's drinking takes
 away the morrow's thoughts and me-
 mory: if there be this intimate and
 close connection between the body
 and the mind, how are we to expect
 the virtues of the mind to be associates
 of an enervated body?

I am thoroughly convinced that tea
 and coffee are the greatest enemies of
 womankind. They produce those ef-
 fects upon the nerves which I have be-
 fore spoken of. They dilapidate gra-
 dually, the powers of digestion. Their
 never ceasing astringent effects pro-
 duce costiveness; and that, too, till it
 becomes *habitual*, than which there is
 not a greater destroyer of beauty and
 of health, and particularly of the for-

mer, which it assails first, and which, having robbed of its rose colour, it substitutes a tawney in its place. To relieve the stomach, drugs are resorted to. But the relief is of short duration. The accursed tea and coffee are at work again, and the destruction of the system goes on: Old age makes its approaches at a time when it ought to be far distant; and, if it does not actually arrive, it does a great deal worse, *it makes the beholders believe that it has arrived*: to be taken for forty when she is only thirty, is, perhaps, a great deal worse than death to any female that ever was born.

To preserve themselves from this most cruel predicament; to prolong the blush of the rose to the last moment that nature has destined it to exist upon the female countenance; to effect this, which is of far greater importance than any other thing which the whole of mankind can possibly have a desire to effect; to effect this purpose, every argument that the mind of man can suggest, ought to be made use of, in order to dissuade females from the use of coffee and of tea.

As to the herbs which have been mentioned above, as proper to be used, instead of these expensive and unwholesome materials. The taste must be consulted. Some persons will like one better than the other. If there be a demand for them in the me-

ropolis and in great towns, the gardeners in those great towns will very soon bring forward an ample supply. There being, AS YET, no tax upon sage and other herbs; no exciseman and supervisor to go, as in the case of hops, and take account of the number of plants, and forbid the gathering or the drying until a gentleman comes with an ink bottle at his button-hole to take an account of, and lay a tax upon, the produce: this not being the case, as yet, the gardeners will soon furnish a regular and abundant supply of herbs; and, as in all other cases, *competition* will very soon regulate the price. It will be the same as to the selling of the *roasted wheat*. Every one has a right to sell at whatever price he pleases. Nobody has a right to complain of him; because there being no law to give him a monopoly, he can compel nobody to purchase of him. Every thing of this sort regulates itself, if left to itself. There are always persons enough to endeavour to undersell others in the same trade; and, thus where the thing is open to fair competition, it is sure to sell for its real worth and no more. I hope to see the day very shortly, when there will be shops all over the metropolis and in every town in England for the selling of wheat in small quantities: for the selling of roasted wheat, not ground; for the selling of it ground;

the gar- and for the selling of herbs of all sorts. Thus will the expenditure of the fruit of our labour be confined to the products of our own soil. And, if this be brought about, it will render more good to agriculture than all the corn laws which the misguided farmers have obtained and are now endeavouring to obtain. The herbs may be grown in every one's garden who has a garden. Neighbours, during the summer, will readily give them to one another; but, for winter use, some forethought and some measures of provision are required. In America (especially towards the North), where there comes a winter that sweeps every green thing from the face of the earth, or buries it under snow until the spring, one acquires experience as to this matter of making provision for the winter. Sage, Balm, Mint, Pennyroyal, Savory, Rosemary, Thyme, and, indeed, all herbs, are carefully cut or plucked in the summer. The best time for doing this is, with regard to every species of herb, *just before the bloom comes out*; for, as the father of husbandry, TULL, has observed, in his treatise upon Saint-
 in, the moment the blossom appears, part of the virtue of the *plant*, leaf and all, is gone, with the smell that rises from the blossom. Thus, the leaves of a cauliflower, cut before the flower comes, are rich and good, but

the moment the flower begins to grow the leaves are good for nothing. I tried this experiment with a pig; I threw down some leaves taken at the same time from cauliflower plants in these different states. I mixed the leaves, but in such a way that I could still distinguish one class from the other; and it was surprising with what sagacity he culled out the leaves of the unblown plant, not touching one of the others 'till those of the unblown plant were all eaten. The herbs should, therefore, be cut just before the blossoms come out. They should be cut when the sun is upon them and when they are perfectly dry. They should be laid then upon clean dry boards that have no sap, or other moisture in them; should be dried in a gentle sun, or in a very airy place in the shade, and should be turned very often. If they are put out in a scorching sun they are apt to become crisp and to lose their virtue. When dry, they should not have lost much of the colour they had when growing; nevertheless, it is better to have them dried rather too hastily and harshly, than to let them be too long in drying. In the month of October, the year before last, I dried some mint and some parsley upon the floor of a room where the sun came through the window, and they were very nearly as green as when growing in the garden.

We used them through the winter with very nearly their original flavour, and had very good mint sauce with lamb, in the month of April; and yet these are the most difficult of all herbs to preserve in a way to make them retain their flavour and their smell. One thing is to be observed, in particular, and that is, that, after the herbs are cut, they should never be suffered to lay out of doors uncovered in the night, and never to be one moment in the rain; because the rain, and more especially the dew, are of a very penetrating nature; and, in the drying again, a great part of the virtue of the herbs escapes.

For my part, I cannot see how a female can be more properly engaged during her hours of business than in attending to objects of this kind which are so interesting in themselves, and the nature and properties of which afford matter for so much pleasing contemplation. Far better is it to be engaged in cares like these; far more respectable; far more innocent; far more compatible with the female character, than to be rattling the dice box, or snapping and wrangling and tricking round a card table. While objects like these present themselves. While the history of the progeny of plants and of flowers, invites the female eye, and calls upon the female pencil to imitate, how can a woman, how can a mother find an apology for

sitting down a family of daughters to reading the sublimated nonsense of novels, or to learning the cunning and really dishonest arts of the gaming table. What have draught-boards, chess-boards, dice-boxes and packs of cards to do in a house where books on plants and trees and flowers and buds are to be found? And especially when these amusements lead on in the most pleasant manner to the practising of that domestic economy without which a wife is rather a curse than a blessing.

The herbs, when properly dried, should be put into paper bags, tied closely up and put away in a place that is never damp. I cannot help mentioning here another herb which is used for medical purposes. I mean the *wild mallows*. It is a weed that has a leaf somewhat like a *scollop*. Its branches spread upon the ground. It bears seed which the children call *cheeses*, and which they string upon a thread like beads. This weed is perhaps amongst the most valuable of plants that ever grew. Its leaves stewed, and applied wet, will cure and almost instantly cure, any cut or bruise or wound of any sort. Poultices made of it will cure sprains, such as those of the ankle; fomenting with it will remove swellings. Applications of the liquor will cure the wringings by saddles and harness. And its operation, in all cases, is so quick, that it is hardly to be believed. Those who have this weed at hand,

need not put themselves to the trouble and expence of sending to doctors and farriers upon trifling occasions. It signifies not whether the wound be old or new. I gained this piece of information upon Long Island from a French Gentleman who was one of BUONAPARTE's followers in captivity, and who was afterwards robbed of three hundred dollars on board an English frigate, never having been able to obtain either remuneration or redress. The hospitality showed him by me was amply repaid by this piece of knowledge. The mallows, if you have it growing near you, may be used directly after it is gathered, merely washing off the dirt first. But there should be some always in the house ready for use. It should be gathered like other herbs, just before it comes out in bloom, and dried and preserved just in the same manner as other herbs. It should be observed, however, that, if it should happen not to be gathered in the best season; it *may* be gathered at any time. I made a provision of it in the month of October, just after the bloom and even the leaves had dropped off. The root is nearly as efficacious as the leaves; and it may be preserved and dried in the same manner. We

all know what plague and what expence attend the getting of *tinctures* and *salves*, some of which very often prove injurious rather than otherwise. I had two striking instances of the efficacy of the mallows. A neighbouring farmer had cut his thumb in a very dangerous manner, and, after a great deal of doctoring, it was got to such a pitch that his hand was swelled to twice its natural size. I recommended the use of the mallows to him; gave him a little bunch out of my store, it being winter time, and his hand was well in four days. He could go out to his work the very next day, after having applied the mallows the over night. The other instance was this: I had a pig: indeed it was a large and valuable hog, that been gored by the sharp horn of a cow. It had been in this state two days before I knew of the accident, and had eaten nothing. My men had given it up for lost. I had the hog caught and held down. The gore was in the side, and so large and deep that I could run my finger in beyond the ribs. I poured in the liquor in which the mallows had been stewed, and rubbed the side well with it besides. The next day the hog got up and begun to eat. I had him caught again; but, upon examining

the wound, I found it so far closed up that I did not think right to disturb it. I bathed the side over again; and, in two days, the hog was turned out and was running about along with the rest. Now, a person must be almost criminally careless not to make provision of this herb. Mine was nearly two years old when I made use of it upon the last mentioned occasion. It is found every where, by the sides of the highway. And, therefore, may be come at and possessed without either trouble or expence. A good handful ought to be well boiled and stewed in about a pint of water, till it comes, perhaps, to half a pint. It surely is worth while, especially for mothers of families, to be provided with a thing like this which is at once so safe and so efficacious. If the use of this weed were generally adopted the art and mystery of healing wounds and of curing sprains, swellings and other external maladies, would very quickly be reduced to an unprofitable trade. However, the great utility of the thing will, I hope, be an excuse, at any rate, for my having thus far digressed from my subject, in order to point it out to your attention; for though the uses of this weed must already be known to a great number

of persons, still they must be unknown to greater numbers.

Several persons have written to me, assuring me that they have used roasted wheat for a great number of years. One gentleman says he has used it for twenty years, and has found the good effects of it on his constitution. Thus, then, there appears to me to be nothing wanting to effect this Reform but a little exertion on the part of the females, to break loose from the trammels of idle habit; and, to do this, how numerous and how powerful are the inducements! In the first place, the saving of the money is a very great object. Coffee and tea do not cost less than from fifteen to twenty pounds a year, in a tradesman's family of eight or ten persons. If this money were expended upon any thing conducive to the real pleasures of a family: if it were expended on dress, which adds to the elegance of the female shape and countenance, I should say that I would hesitate a long time before I would propose the reduction; and, indeed, I would deprive myself of a great many really useful things, rather than subtract from the allowance for female decorations. If my wife must go meanly dressed, or I walk on foot, instead of riding, if I

could not sell my horse, I would shoot him and give him to the dogs, but, I trust that no female will be so unreasonable as to wish that any thing useful should be laid aside for the sake of indulging her in the use of articles which cannot possibly do her any good; which cannot possibly give her any pleasure; but which reason as well as experience, shows must be injurious both to her beauty and her health.

For a family, such as I have just been speaking of, the difference in the expence would not be less than *sixteen pounds sterling a year*. Sixteen pounds sterling will purchase many useful and even elegant things: things which do not perish in a moment: things which are seen as well as used for years. If the mother of a large family, the oldest child of which is twenty, were to reflect that sixteen pounds a year saved during that time would amount to upwards of three hundred pounds; she would feel many a pang at the thought of so much money absolutely thrown away. Sixteen pounds a year will pay the rent of a tolerable house. It will supply a middling family with fuel. It will do many things of solid utility; but I am

always supposing that it may reasonably, and of right, be expended upon female dress alone, and then what a difference will it make in the appearance of the females of a family!

Another strong inducement to act upon my recommendation, is, the example to husbands, sons and brothers. It is impossible for a wife to expect that her husband will refrain from his useless indulgencies, as long as she continues to give herself up to hers. This point I have urged before, and will not suppose it necessary to say any thing further upon this part of the subject. When the wife has once set the example; when she has once driven out the coffee and the tea, I will engage that the pipe, the pot and the gin glass, will speedily follow. There is nothing so destructive of human happiness as the practice which men are in of spending their evenings *away from their own homes*. To do this, they are induced by the habit of drinking, in the first place. They next contract a love of ribaldry, singing, and of every thing that attends places of resort for drinking. Once habituated to this sort of life, their own fire sides become scenes of dulness and insipidity.

They cannot endure the tranquillity of home, after being for some time accustomed to the boisterous mirth of the pot house. In the midst of their mirth, however, they cannot help casting a look towards the forlorn wife and crying children; so that even their mirth is, after all, but a species of misery; until they become too obdurate to feel for their wife or their children, or even for themselves. Every thing of decent outward appearance becomes then very soon neglected, handsome young men become dirty, emaciated, old looking and despised, at the end of a very short progress; and the wife and children who ought to have been their pride, become their shame. They turn from their offspring with a mixture of indifference and of sorrow; and if their offspring retain the smallest portion of affection for them, they have to thank nature for it and not themselves. Surely such men are deserving of every mark of disregard and contempt. Surely they are guilty of a violation of every principle of morality, and also a violation of the first laws of nature herself. But, my countrywomen, give me leave to say, that when these things happen, you seldom play well your part. It rarely happens indeed, that women are formed for *direct* command; but *indirectly*; that is to say, by persuasion, by gentle perseverance, by indubitable proofs of affection and devotedness, and especially by *example*, they can command to almost any extent that they please. I am not afraid to say, that when such means are employed, there is not one wife out of ten thousand who does not finally carry every point on which she sets her heart; nay, whether the thing be reasonable or unreasonable. It is to you, then, the females of England, Scotland and Ireland, that I principally look for this change, this salutary, this absolutely necessary change in the manners of the nation. Let Mr. PLUNKETT, in the House of Commons, express his wish that the husbands amongst the common people, will retire in the evening to "*solace themselves*," as he calls it, with their *cheerful* glass, their pipe and their pot, and cease to read books about politics. Let this famous gentleman from Ireland, preach up this doctrine as long as he pleases. Listen you to me, and we will speedily break up the clans of boozers and brawlers and set the tradesmen, the artizan, the manufacturer and the labourer *down to his own fire side* with his wife and children; there to "*solace himself*," in conversation with the former and in the instruction of the latter. Look through life, and you will find that the best children are those who have been, not indulged in their whims and fancies by their parents, but those who have had their parents for their constant guardians,

and who have been, in their early years, especially, constantly listening to the voice of their fathers and mothers. Children take impressions quicker than grown persons, and the impressions are deeper; but there comes a time for reflection, for observation and for comparison, and when these tell the boy of fifteen that his parents have not done their duty by him, away goes filial affection for ever. And, who shall describe the feelings of that father or mother who can say: "I have lost the love of my child!"

To abstain from drinking when a man becomes married, he must have abstained from it, from his youth up. The evil habit may, indeed, be cured, by proper conduct in the wife; but the suitable time for beginning, is when the child is born. This point I pressed at the beginning of this address, but I beg once more to observe that a most weighty responsibility rests upon that mother who does not take effectual measures to keep her children from indulging in the habit of drinking. Much more depends in this respect upon the mother than upon the father. Let no mother believe that she has discharged her duty by making her son say his prayers and by putting into his hands little canting tracts about godliness. Keep him sober and he will be a good man. Teach him to be a drunkard, and, perhaps, that species of godliness which you

have taught him, will only tend to make him a blasphemer as well as a profligate.

The last inducement to you to set an example of abstinence from the use of the two articles so often mentioned, is, the effect which your example may produce in a public and political point of view. If you remain still unconvinced that a Reform of the Commons' House of Parliament is necessary to restore this nation to freedom and happiness, no argument that my mind can suggest, after all that you have read upon the subject for three years past, will produce that conviction. But, if you have that conviction, the statement which I am now about to make will clearly shew you *in what way* your example will tend to produce that Reform.

It is very evident to me and I hope to you, that there ought to be no taxation without representation. This is the great point with regard to which we are at issue with our enemies. And, though the law as it now stands compels us in certain cases to submit to taxation while we have no vote in the election of representatives; still the law does not, at any rate, compel us in many cases, to pay the taxes that we now pay. Before the revolution in France, there existed a most enormous and cruel tax, called the *gabelle*, that is to say, a tax upon salt. Fathers and mothers were imprisoned and whipped, even if their children

smuggled a handful of salt, though God ordained that the tides of the sea should leave the salt upon the shore. If grown persons were detected in smuggling salt they were made gally-slaves for life. But the tyranny did not stop here; not only were the people punished for obtaining salt without paying the tax; but they were *compelled, under heavy penalties, to purchase a certain quantity of taxed salt!* And yet, there are men insolent enough to tell us that the old French Government was a *paternal* government; and that the revolution was an evil; though it is notorious to us all that this abominable gabelle does not now exist, and that the Bourbons would be over-set in a twinkling if they were to propose its re-establishment.

Let us amidst all our calamities, congratulate ourselves that we are not yet *compelled* to purchase coffee, tea, tobacco and strong liquors, and that we are not compelled to play with cards which are heavily taxed; to put our money into lotteries, and to disfigure and sicken ourselves by the use of tobacco. No; we are not yet compelled to do these things. If we pay taxes upon these articles we do it voluntarily; and therefore we have nobody to blame on this account but ourselves. If we will not desist from paying taxes in those cases where the law leaves us at liberty to desist, and that, too, without refusing ourselves

any one thing conducive to health of body or gentility of person: if we will not desist in such cases; even when the desisting is beneficial to our health, and manifestly tends to the prolonging of our lives; if we will not desist in such cases we deserve to suffer all that people can suffer from the hand of oppression.

In order that you may see what is the amount of the taxes which are annually raised upon the articles above enumerated, I have looked into the last year's accounts; and though those accounts are made out in a way which might well confuse the brains of the clearest headed man that ever lived, I have been able to make out the following statement of the duties, taking excise and customs both together, raised in this kingdom during the year 1818.

Pounds.

Beer, including duty on beer,

malt, and hops	6,867,734
Spirits	6,978,527
Wine	2,507,875
Tea, coffee, and cocoa	4,287,239
Tobacco and snuff	2,546,149
Lotteries and cards	233,866
Licences	876,941

£23,298,331

If we were to include the tax upon Sugar, Salt, Soap, Candles, and other indispensibly necessary articles used by the common people, the amount would

exceed *thirty millions*! And, observe, the whole of the taxes raised in the year, amounted to only *fifty-three millions*! As to *Sugar*, it cannot very well be dispensed with; though I remember when a very considerable portion of the people of England desisted even from the use of that article; and, why? Because it was **RAISED BY THE LABOUR OF SLAVES!** Judge you, then, how far it becomes us to emulate that example. If we cannot wholly desist, we may desist in part. We may gradually diminish the quantity we use. A great part of what we use now, and a very great part of it, is for the purpose of mitigating the corrosive qualities of the coffee and the tea. Sugar has a great deal of nutriment in it; and, by being mixed with the liquor proceeding from the coffee and the tea, it tends to lessen the bad effects of those articles. But, *wheat*, and herbs such as those that have been named, have no evil quality in them, and, therefore, they stand in need of a less quantity of sugar.

Sugar, though nutritive, is not a very wholesome species of nutrition. It *sours* upon the stomach, if taken in too large quantities. It cloyes and it sickens. Observe where you will, you will find that the healthiest children are those who are bred up with very little or no sugar in their diet. Simple food. Milk, oatmeal, froment, and bread: these are the pro-

per food for children: never give them sugar and they will never want it: but, if you first create the want, it is cruelty not to gratify it.

A very weighty argument against the too free use of sugar, or of any thing very sweet, is this; that it always tends to the destruction of the teeth. In America, where sugar is very cheap, a prodigious quantity of it is used in all sorts of way. The pies are made so sweet that a stranger cannot eat them. Sweet-meats, fruits of all sorts, even down to the siberian crab, are preserved in sugar. And these sweet meats are eaten even in labourers houses, in quantities that it would surprise you to see. This is the cause, and I believe it is the sole cause of that lamentable defect in a considerable part of the females of America; who, in all other respects, are, perhaps, the most beautiful of their sex.

Nothing compensates for a broken, or disfigured set of teeth. Take a lump of sugar and eat it, and you will immediately find that it will make some part of your teeth *ache*. A rich apple; full of sweetness, such as they have in America, will make your teeth ache in a greater or less degree, five times out of six. I have many times observed this in the eating of an apple. On the side which chewed the apple, I felt an aching, when I did not feel it at all on the other side. Very seldom, therefore,

did I touch an apple, though the temptation was, for many months in the year, constantly before my eyes, and though it was as strong as that which Eve was unable to resist. But, not to resist, under the conviction that a mere momentary enjoyment would tend to produce lasting disagreeable effects; not to resist, under such a conviction, would have been not to merit the character of a reasonable creature.

However, if sugar cannot be wholly abstained from, the quantity may be diminished; and thus a part, at least, of the evil will be removed. As to salt, there probably can be no diminution in its quantity, and the same may be said, perhaps, of soap and of candles; for cleanliness is always a virtue, and light we must have, or else we cannot read.

Upon looking over the above stated sums, does not the mind recoil from the disgraceful fact, that this government derives one third of the whole of its means from the taxes paid by the people upon *strong drink and tobacco*? And, what is still more horrible to think of, more than a third of that third; that is to say, nearly seven millions of pounds a year, is derived from the taxes imposed upon *ardent spirits*! Really, my respected Countrywomen, the men who voluntarily pay this tax are very little entitled to the friendship and are scarcely entitled to the compassion of mankind.

They commit a sin, not only against morality; not only against their families and their kindred; but against nature herself, who has given them a palate which rejects these poisonous materials; but which materials they persevere in swallowing, as if it were to bring themselves down to a level with the most gormandizing of brutes.

It is said, as an excuse for the use of spirits, that they *keep out the cold*. Let a man once persuade himself of that, and he will soon find out that they *keep off the heat*! That they drive out the heat, is very certain; for, in the Northern parts of America, where the cold is so great that people are frequently *frost-bitten*, and are compelled to have their feet or hands cut off, it is a caution always given to those who are likely to be exposed to the severity of the weather, *not to drink any spirits before they go out*. And, though I have known many persons frozen to death, and a great many more to have their limbs cut off, I hardly recollect a single instance in which the suffering party had not taken spirituous liquors, on his way or before he went out. Spirits are very cheap in those countries. A bottle of rum for sixpence! Of course, thoughtless men will use them. I have a hundred times gone out shooting or hunting upon the snow along with others, each of whom took a canteen of rum, while I took none.— I used to suck the snow, which they

told me, would give me the pleurysie ; but I found that I never had the pleurysie, and that many of them had.— And as to ability to travel, and to bear the cold, though many of my companions were much stronger and more active than myself, I always found that, at the end of the day, I was the freshest, and by far the most cheerful of them all.

All strong liquors, be they of what sort they may, and, in an exact proportion to their strength, tend to disable the frame from enduring the cold: tend to make the person *chilly*. The reason is this, that they have all an intoxicating effect. We clearly perceive that they *stupidify the mind*; and, at the same time, they, in a greater or less degree, *benumb the body*. Consequently, they tend to render it more susceptible of the injurious effects of cold. Look at the man who has been drinking in a pot-house or a gin-shop ; and see what a poor creeping, shuddering thing it is, when it has to face a sharp frost or a cutting wind. Look at such a man (if a man it ought to be called), compared with the man who has a pound of bread and beef within him, and who has washed down his dinner at the brook. Make the comparison, and you will turn from the drinker with disgust and contempt.

A drop of brandy is necessary they say after a *heavy meal*. It helps digestion. So said my French Monks

in the case of the coffee, but I recollect that they took the drams and the coffee too. They called them *petites gouttes* ; that is to say, *little drops*. And the ladies take these little drops as well as the "*lower orders*," or rather, more freely. But, supposing these little drops to be necessary after a *heavy meal* ; would not it be better not to take the heavy meal ? Is a man or woman, who dies from over eating, a bit more to be pitied than my sow that killed herself with eating beans ? Not so much, for she had not reason to direct her ; she was not aware of the danger, and human creatures are.

In short, there is no excuse ; there is no apology. It is downright profligacy and wickedness and beastliness, to make use of strong drink of any description whatever, except in certain rare cases, where they serve in the way of medicine.

But, when to all the other motives for desisting from the use of these things, we take into consideration the motive of greatly assisting, by the means of this abstinence, in the great work of producing a Reform in the Parliament, how will any man dare to call himself a Reformer who will not abstain ; who will not abstain, even from the use of that filthy, that disgust-creating thing, *tobacco*, which, as I have shown above, pays to this government, in tax, more than two millions and a half pounds sterling in a year. Habit is very powerful. But,

it requires but a little effort, and a very little effort, indeed, to get rid of a habit so idle; an indulgence so out of nature and so entirely unnecessary to the producing of enjoyments or comfort. It appears to me that those who use tobacco, in any of its forms, must do it, at best, out of pure idleness. And what a thing it is to think of, that men should render their persons disagreeable; and disagreeable to females, too, for the sake of such a paltry indulgence. However, this is a matter which the females may, if they will, put to rights, at once. All that I can say is, that if I were one, the lips that held a quid, or touched a pipe or a segar, should never touch my lips. The French taught me the habit of taking snuff. But it has required only a very little effort to get rid of the filthy encumbrance.

I should hope that quite enough has been said to produce the desired effect among all those, be they in what rank of life they may, who have any desire to see a Reform in the Commons' House of Parliament, without which, it is my decided opinion that this nation will become the most contemptible upon the face of the earth. The Americans, when they began their struggle against *taxation without representation*, immediately desisted,

and entirely desisted from the use of tea, because the tea was sent out to them loaded with tax. This was to serve as a little *beginning*; they saw the design and this was their mode of resistance. There was not a female in the whole country, except amongst those who were unworthy of the country and who finally were driven from it, that would make use of tea. They desisted, also, when they saw that a long struggle was advancing, from eating *lamb* and *veal*, in order that the animals might grow up to increase the stock of animal food; and, in some measure, to supply the place of those articles of produce which would necessarily fall off from the farmers and their sons being engaged in the war. This was a noble instance of self denial. Such a people deserved to triumph over those who were endeavouring to enslave them. They did triumph; and their children now enjoy the fruit of that triumph. They can now say, "we are really free; for
 "HERE THERE IS NO TAXATION WITHOUT REPRESENTATION."

And shall we, and especially we who call ourselves Reformers, be so base as not to follow this example? Shall we make no effort in the way of action? Shall we do nothing but talk,

and pretend to wish? If this be our line of conduct, the world, in viewing our fallen, our degraded state, will have the consolation to reflect that we have nothing more than we deserve.

Far different, however, are my expectations. I expect to see all Reformers animated upon this occasion with one spirit. A man should not confine his efforts within himself and family and relations. If he have more knowledge and more zeal than others, he should endeavour to instruct the uninformed and to rouse the lethargic. Every Reform Society, of whatever description, whether female or male, ought to use their utmost endeavours, upon all occasions, to further the objects of this address. Persons may very easily form themselves into little communities, little circles so as to be able to reject the company or Society of all those who do not conform. Modes of proceeding will, however, readily suggest themselves; there wants nothing but the good will; that once in existence, all the consequences will very soon follow.

It remains only for me to notice one thing relating to any *savings* which may arise from the adoption of this system of abstinence. I would advise you all, if you have money, in however small a quantity to save, not

by any means, to deposit it in what is called a *Friendly Society Fund*, or in that other thing which they call the *Bank for Savings*. Because, by an act of Parliament, passed last year, the trustees of money thus deposited, may, at any moment, place all the money to the account of the Commissioners for the redemption of the National Debt; or, may at once, deposit it in the Bank of England, in the shape of what is called stock. This is to keep it safe; but, owners keep safest! Besides, Mr. RICARDO, who has, in the House of Commons, been called an oracle, has proposed a scheme for the taking away of a part of every body's property, in order to pay off a part of the National Debt. Of course, the Friendly Fund property, and the Saving Bank property will be included among the rest, if this scheme should be adopted. If, therefore, the Reformers put any money by; in the name of common sense, let them put it by in their own boxes; and above all things, put it by in silver. Let them never attend to what the newspapers say about *light silver* and *heavy silver*. My advice to you all, is, get together what little you can; put it by safely under your own roof; and make no talk about the matter! The time is not far distant when a handful of silver will be a little fortune.

I now take my leave, with express-

ing my confident expectation that this *Plan* will not have been put forth in vain; and that, our enemies will very soon see that we know how to act in order to provide for our happiness and to secure the means of our restoration to freedom. The longer and more painful the struggle, the more honourable the victory and more durable the benefit. Short efforts seldom produce any lasting good. The growth of real freedom, like that of the oak, is slow. The pains we now endure we may safely reckon as so many harbingers of future pleasure and happiness, if we do but persevere, *steadily persevere*, in making use of every effort in our power to obtain success.

WM. COBBETT.

TO

Mr. JAMES PAUL COBBETT,
AT NEW YORK.

London, 19 January, 1820.

MY DEAR JAMES,

As I have told you before, people here are very fast removing their property into the *French Funds*. It has been mentioned in parliament, that some of our *Noblesse* have done this. This has been stated in a tone of complaint against these *Noble Per-*

sons. It was said, in parliament, mind; that, it was *saute qui pent*, which, as you know, means, *the devil take the hindmost*. In France the money-people get nearly *seven* per centum interest; and here, not *five*; and, as to the *security*, the French Debt is only about the *twentieth* part of our pretty thing, which has been made by Pitt and his successors.

But France is far from being in a *solid* state. The government there is endeavouring to *alter the constitution*; and the holders of the Church property, and other property confiscated and sold to these holders begin to be afraid of a *resumption*. But, besides this, France is not a country for English farmers, tradesmen, and others, who have small fortunes, and who have families to bring up and provide for.

I have, therefore, endless applications from persons of this description. I tell them all I know, and, as far as *general accounts* go, I know enough. But, if you will collect, or, rather, if any persons, who wish to *let* or *sell*, farms, country-seats, manufacturing establishments, or parcels of land, new or old; if such persons will furnish you with *particulars* as to quantity, quality, situation, price, and other things, you may send these particulars to me, and I can use them in such way as may appear most likely

to be useful. You can, where the thing to be let or sold comes within the scope of your own knowledge, give me *your own opinion* about it. I shall send you more full instructions in writing; but, I put this in print, that it may apprise persons, on both sides of the water, of what I am doing in this respect. We shall, I hope, hear from you on the subject about *May*.

I never *advise* any one, except a very intimate friend, to go out of this country to settle. But, the people above described will go *somewhere*. They *will* go! They see inevitable ruin before their eyes, and beggary for their children; for it is, as I have so often foretold it would, going on from bad to worse, and that, too, at such a rate as to astound even me, who have so long been familiarizing my mind to it. If any other person told you, that men, in *England*, are now set to draw carts, loaded with gravel, to repair the roads, the men being actually harnessed, you would not believe it. Yet this I saw with my own eyes only four days ago! God Almighty, and he only, knows what this country is come to! I said, in my leave-taking address, when I went to America, that, if there were not a *radical Reform* of the Parliament, it was impossible for any one to imagine

to how very *abject* a state this country would descend. And could any imagination have reached even what we *already behold*?

Men, excellent men, with their families and fortunes *will go away*, and, this being the case, it is right to afford them all the information that it is in our power to afford. You, you know, are stationed in a place of safety, in order that, by your labour, you may have bread for your mother and sisters and little brother, in case I and William and John should be destroyed, or *banished*. Therefore, let us not withhold from others; from other fathers, mothers and children, information that may tend to ease their minds upon this score.

When you see such men as Mr. IRVING, a government merchant, a member, along with the pious WILBERFORCE, for the pretty snug *Borough of Bramber*; when you see a man like this, coming into parliament, with a petition from the richest merchants in London, representing that "*universal distress*" exists; when you see projects for taking away people's real property to *pay off* a part of the *Debt*; when you see these things, you will want nothing more to convince you, that immense numbers will flee from what is now so manifestly fast approaching, and that the environs of New York and Philadelphia

will soon see new inhabitants in abundance. On your part great attention will be due to every person from England, *poor* as well as *rich*. Never forget, that your father was once a *labourer*, and that he would think it no disgrace to be a labourer again. You can give a great deal of useful information to *New-Comers*, especially to such as want farms or country seats. Owners, in any part of the United States, may leave their addresses and terms with you, or with Mr. Morgan at Philadelphia, or send them to you. But, the best and most useful thing would be to send them *to me*. Next summer and autumn people will begin to move off away from the taxes, rates, and the *schemes*. Any information that comes will be useful; but, the *sooner the better*. Recollect, that any of us, who *write, print, or publish*, if we say any thing TENDING to bring either House of Parliament *into contempt*, may now be BANISHED in about the space of *fifty days* from the day that we may be *begun upon*!

I see from the news-papers (for I have not the books), that both Mr. BIRKBECK and Mr. GEORGE FLOWER have written *angrily* in answer to my two Letters, contained in the THIRD PART OF THE YEAR'S RESIDENCE. I never gave either just cause for anger. *Injure* them I may have; but

a man may *injure* another without doing him *wrong*; because it may be doing *right* to injure him. The question is, did I speak *truth*, or not? And, every man in America, who understands the subject, and will speak candidly, will say that *I did speak truth*. I wished to prevent those, who were seeking safety and happiness, from finding disappointment, insecurity and misery; and, in this I have succeeded. Those who are in future ruined, or killed by going to the ILLINOIS, will have nobody to blame but themselves. I have, at any rate, taken from the shoulders of these two gentlemen an enormous load of responsibility. And, I have only to add, upon this subject, that, if my Letters, by drawing forth from Messrs. Birkbeck and Flower a simultaneous answer, should have the effect of reconciling those gentlemen to each other, and of making them, in future, cease their reciprocal upbraidings and calumnies, their friends, at any rate, will thank me, if they themselves do not.

You have read, of late, in the Register, something about the movements of a little tribe of envious creatures at Liverpool who have the chief management of a club in that town called the *Concentric Society*, which Society was once very respectable; but has dwindled down into a little knot of conceited men, half Whig and half Tory,

and any thing but friends to Reform. They have, at their head, the *Priest*, who was the bearer, from London to Liverpool, of the back-biting letter of Sir FRANCIS BURDETT against me. Their Vice President is one EGERTON SMITH, the printer of a paper called the *Liverpool Mercury*. That these men should hate me, is as natural as that mice should hate a cat. During my absence they, without any provocation, and in the most cowardly manner, assailed my motives and my character, private as well as public. Egerton Smith has co-operated with and almost identified himself with my basest calumniators. Judge of this tribe of enemies from this single circumstance! This junto it was who used such strenuous endeavours to prevent me from being well received by the people at Liverpool, upon my late arrival there; endeavours as unmanly, as unfeeling, as unnatural as they were unsuccessful. The little envious tribe (as is the invariable custom with all such) carry their spite constantly in their bosoms; and they are now endeavouring to help about every calumny that the numerous hirelings of corruption, in this great town, are able to propagate or invent. EGERTON SMITH, whose title is not inappropriate; for MERCURY, you know, was the God of liars and of thieves; EGERTON SMITH tells his

readers that he has received from New York, a letter from a friend to be made use of against me, "*in case I should attack the Concentric Society, or in case I should carry my Anti-Republican doctrine too far.*" Mercury must be the God of fools, too; for, why should I attack the *Concentric Society*? And why should they who boast that they have LORD SEFTON, the DUKE of BEDFORD, and other persons equally high in point of rank as well as of wisdom, amongst their *honorary* members; why should they, I say, dislike, or be supposed to dislike, what they call my *Anti-Republican doctrines*? Has the Duke of BEDFORD got his name enrolled, at last, amongst a little knot of Republicans? "To what may we come at last, HORATIO!"

"Great Cæsar's self, when dead and turn'd to clay,

"May stop a hole to keep the wind away."

What may have been the taste of Cæsar I know not; nor do I know what may be the taste of the Duke of Bedford; but, I know my own taste, and I know that I would rather be a bit of clay, stuck into any hole of any building upon the face of the earth, than I would suffer myself to be called a member of the *Liverpool Concentric Society*. However, you will see by the last Register. that it is reported

that WRIGHT and the whole of his associates have been elected *honorary* members of this famous Society! Nay, it is seriously said, that a deputation is coming up with the *Diplomas*! You shall hear more about this another time. It is confidently added, that the *worthy Baronet* means to present the whole of the deputation with *Cork Jackets*; and, between you and I, it is whispered, that this is likely to be the foundation for a *new order* of Knighthood, the candidates for which will, I assure you, be very numerous.

Adieu,

WM. COBBETT.

COBBETT'S FUND FOR REFORM.

This work proceeds as it ought to do. I recommend to *societies* whether of trades or otherwise, to combine their operations. The difficulty is to find places of safe deposit. But this may be easily got over. Let it be recollected that it is the *great number* of *small sums*, from which large sums most frequently arise. There will be

a box for depositing any sums at the office of COBBETT'S EVENING POST, No. 269, in the Strand. There will be also a book in which such contributors as choose it, may enter their names. This office is now open for the receiving of ADVERTISEMENTS, ORDERS, and for every thing else relating to

COBBETT'S EVENING POST,

the publication of the first number of which is unavoidably put off to SATURDAY, THE 29th OF JANUARY; when it will certainly be published.

To this office I wish all letters, for myself, to be addressed. The postage must be paid, a regulation which I am sorry to adopt, but which has been rendered absolutely necessary by the hostility which the sons and daughters of corruption are carrying on against me, through the means of *sham letters*. This is labouring in their vocation; for they know well that what they make me pay in postage, goes towards augmenting the *taxes*, and their food consists of *taxes*. —N. B.—To all those gentlemen who have forwarded money towards the *Fund for Reform*, who have also put

their names to their letters, and whose letters I have received, I have written answers, in my own hand, and under my own name. And this I shall continue to do; observing only, that I shall set apart a portion of only one day in the week for answering such letters; so that, gentlemen will be so good as not to deem me negligent, if their letters should not be answered quite so quickly as they might reasonably expect.

PAINE'S BIRTH DAY.

There will be a Dinner at the Crown and Anchor, in the Strand, on Saturday, the 29th instant, to celebrate the Anniversary of the Birth of that famous Political Writer, and most able and successful Advocate of Liberty, THOMAS PAINE. Precisely at SEVEN o'clock, the Chair will be taken by MR. COBBETT, who will, with permission of the Company, offer some remarks on the merits of PAINE, compared with the pretended merits of PITT and of FOX; and will then submit the question, whether it be not more worthy of a just and sensible people to institute PAINE CLUBS than to institute Pitt Clubs and Fox Clubs.—Tickets, at five shillings each, will be ready at the Bar of the Crown and Anchor, and may be

had there, at any time before nine o'clock on Friday evening, the 28th instant; but, there is no engagement, that Tickets can be had later than that hour.

COBBETT'S EVENING POST,

The first number of which will be published on Saturday the 29th of this present month of January, will be of the same size, and sold at the same price as other daily evening papers.—THE PLACE OF PUBLICATION WILL BE, No. 269, STRAND, LONDON.—It will have that mark of "respectability," called a stamp, for which fourpence will be paid by me even before the print be put upon the paper. The Paper will be sold to news-men in the usual way for sixpence, and they will, as I am told is the custom, sell it to their customers for sevenpence. Those who publish newspapers in London, do not sell them in retail, further than from their counter. Those gentlemen, therefore, who may wish to take this paper will be pleased to apply to their news-men in London, unless, indeed, to the agents of those news-men in the country. For the further information of our friends, the Reformers, in the country, it may be necessary to observe, that, by forming themselves into little reading partnerships of twenty and thirty, and by getting one of the number to write to a news-man in London, sending him the money before-hand for a quarter of

a year or any other period, they will be sure to have the paper regularly *by post*. Nothing will be more easy or more agreeable than to meet in little companies and read all the news : all about the state of France and America ; all the debates in Parliament ; all my commentaries upon the "*wild and visionary projects*" of all the innumerable political quacks that are now coming forth with their nostrums. The news-men are a numerous body, and are, in general, very punctual in their attention to their business. I have endeavoured to get a complete list of them.

The following is the most perfect list that I have been able to obtain, and any of those gentlemen may be applied to for the Paper :—*Bagshaw*, Brydges-street, Covent-garden.—*Spencer*, East-street, Manchester-square.—*M. Shee*, George-street, Suffolk-street, Borough.—*W. Appleyard*, Duke-street, Adelphi.—*Joseph Appleyard*, Catherine-street.—*W. Bousted*, Fludyer-street, Westminster.—*Byfield*, Charing-cross.—*Bain*, Palmer's Village, Westminster.—*Ridgway*, Piccadilly.—*Laking*, Curzon-street, May-fair.—*Smith & Co.*, Duke-street, Grosvenor-square.—*Huntly*, Duke-street, Grosvenor-square.—*Lloyd*, Harley-street, Cavendish-square.—

Hodgson, Wimpole-street, Cavendish-square.—*Scripp*, South Molton-street.—*Scripps*, Oxford-street.—*Scribb*, Edgware-road.—*Leach*, Bolsover-street, Oxford-street.—*Clement*, 192, Strand.—*Stemman*, Prince's-street, Leicester-square.—*Watling*, opposite Adelphi, Strand.—*Westley & Co.*, 159, Strand.—*Walker*, near Red Lion-street, Holborn.—*Duncombe*, Middle-row, Holborn.—*Will*, Fetter-lane.—*Kennedy*, Fetter-lane.—*Gibson*, New Inn Passage.—*Bellamy*, Lincoln's Inn Fields.—*Tucton*, Wardour-street, Soho.—*Limbird*, Wardour-street, Soho.—*Lucas*, Wardour-street, Soho.—*Hathway*, Poland-street, Oxford-street.—*Blackburn*, Post Office, Knightsbridge.—*Miller*, High-street, Kensington.—*Heward*, High-street, Kensington.—*Axtell & Co.*, Finch-lane, Cornhill.—*Bell*, Royal Exchange.—*Holmes*, Royal Exchange.—*Lethwaite*, Royal Exchange.—*Martin*, Royal Exchange.—*Hathway*, Royal Exchange.—*Farroll & Jones*, Bury-street, St. James's.—*Burtenshaw*, St. Martin's-lane.—*Perks*, near St. Martin's Church.—*Tomlin*, Red Lion Passage, Holborn.—*Kimpton*, Bell Yard, Temple Bar.—*Richards*, 7, Gough-square, Fleet-street.—*Marlbro*, Ave-

Maria-lane, Saint Paul's. — *Ray*,
 Creed-lane, Ludgate-hill. — *Far-*
mer, Commercial-road, Whitecha-
 pel. — *Dowling*, Great Ayliff-street,
 Whitechapel. — *Cruse*, Little Bri-
 tain. — *Joel*, Little Britain. — *Hel-*
ton, Penton-street, Pentonville. —
Sargent, Penton-street, Pentonville.
 — *Woodward*, Bull-head-court, New-
 gate-street. — *Barnes*, Cock-court,
 Saint Martin's-le-grand. — *Taylor*,
 Brompton-road. — *Calcott*, Marsham-
 street, Westminster. — *Woodham*,
 opposite Chancery-lane, Holborn.
 — *Aldershaw*, Adam-street, Edg-
 ware-road. — *Krause*, Portman-
 street, Portman-square. — *Riebau*,
 Blandford-street, Manchester-square.
 — *Wilshire*, London Wall. — *Brooks*,
 London Wall. — *Kirby*, Oxford-street,
 near Portman-square. — *Sizer*, Oxford-
 street, near Duke-street. — *Wall*, Rich-
 mond, Surry. — *Allen*, Post Office,
 Greenwich. — *Harwood*, Great Rus-
 sell-street, Bloomsbury. — *Kettle*, near
 King-street, Holborn. — *Alexander*,
 City-road. — *Lewis*, Mount-street,
 Grosvenor-square. — *Onwhyn*, Cathe-
 rine-street, Strand. — *Wood*, Exeter-
 street, Catherine-street, Strand. —
Cayler, Blackman-street, Borough. —
Pocock, Union-street, Lambeth. —

Clementson, Lambeth Walk. — *Hol-*
lands, Vauxhall Walk, Lambeth. —
Chappell, 66, Pall-mall. — *Cole*, Green-
 wick. — *Redford*, London-road, Saint
 George's-fields. — *Kirby*, Stafford-
 street, Bond-street. — *Pond*, Old-
 bailey. — *Delahoy*, Deptford. — *Horner*,
 James-street, New-cut, Lambeth. —
Dawson, Camden Town. — *Davis*,
 Hampstead. — *Adams*, Somers Town.
Brown, Grafton-st. Soho. — *Hough-*
ton, Grafton-street, Soho. — *Brown*,
 108, Ratcliff Highway. — *Handford*,
 Trunk-maker, near Charing-cross. —
Wrangham, New Bond-street. — *Ea-*
ton, New Bond-street. — *Davis*, 15,
 Paternoster-row. — *Jobbins*, Sloane-
 square. — *Young*, York-street, Hans-
 place. — *Green*, King's-road, Chelsea.
 — *Morgan*, Adam-street, New-road,
 Paddington. — *Castle*, Bull-head-court,
 Newgate-street. — *Douglas*, Distaff-
 lane, Old-change. — *Dawson*, Cannon-
 street, City. — *Newman*, Little East-
 cheap. — *Phora*, Tower-hill. — *Cox*,
 Mile-end-road. — *Johnson*, Mile-end-
 road. — *Gravat*, Windmill-street, City-
 road. — *Moodie*, Cheyne-walk, Chel-
 sea. — *Rhodes*, Chapel-row, Little
 Chelsea. — *Hubert*, Compton-street,
 Soho. — *Hearn*, Compton-street, Soho.
 — *Standard*, Bow. — *Windsor*, Mile-

end.—*Ollave*, Mile-end.—*Sufferson*, Little Warner-street, Clerkenwell.—*Jobbins*, near Turnpike, Pimlico.—*Bousted*, King-street, Westminster.—*Jenkins*, New-road, Paddington.—The *Clerks of the Roads*, at the Post-office, are likewise newsmen.

The office of this paper, is, as was observed before, at 269, Strand, London, where a clerk will be in attendance to receive *Advertisements and other Communications* from this time forward; and advertisers may depend upon strict attention being paid to their orders. It is impossible to say, at present, what extent of circulation the Paper will have, but, be it what it may, it shall never contain any advertisements, or paragraphs likely to have a tendency to cheat people to put their money in the lottery, nor any of those disgusting and of-

fensive things, which quacks put forth relative to the cure of a disease the very existence of which, in the world, ought not to be known to those whom I wish to have for my readers. I leave the publication of such things to the supporters of political corruption.

LETTER TO A BISHOP.

There will be *one more sixpenny Register* published. It will come out *next Wednesday*.—It will contain a Letter to the present BISHOP OF LANDAFF, on his reported speech in favour of one of the Libel Bills.

This Number will be published at the office of Cobbett's Evening Post; but may be had also of Mr. Dolby as heretofore.

END OF THE SECOND SIXPENNY REGISTER.

Entered at Stationers' Hall.

Printed by H. HAY, 11, Newcastle-street, Strand, for T. DOLBY, 299, Strand